

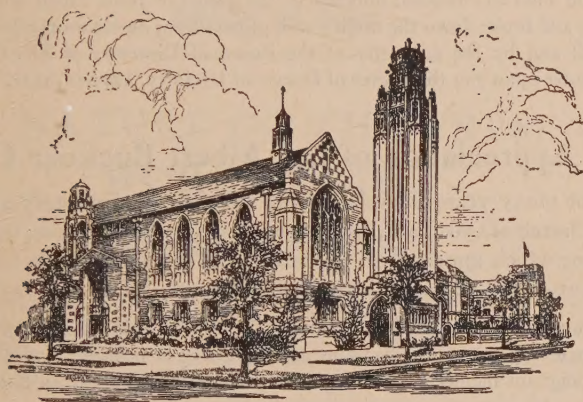
Volume XXXIX

MARCH 1949

Number 2

The Chicago Theological Seminary

REGISTER



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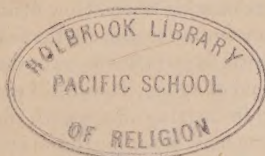
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TWO EVENTS OF INTEREST TO C.T.S.

President Hatanaka Awarded Honorary Degree

Ministers' Week at C.T.S. began auspiciously with a service of worship in Graham Taylor Hall, with the sermon by the Rev. Martin Goslin, First Congregational Church, Evanston. A unique feature was the awarding of the degree of Doctor of Divinity, *honoris causa*, to President Hiroshi Hatanaka of Kobe College, Japan. In the citation President McGiffert said:

Hiroshi Hatanaka, President of Kobe College; world traveler; humble, stouthearted, independent, able leader in the higher and hopefuller education in your native Japan; symbolizing in your person the blessing of the tie that binds hearts in Christian love even when war snaps the ties that should bind the nations; minister of the gospel of Jesus Christ who is our peace, who made both one and broke down the middle wall of partition; on recommendation of the Administrative Council and by the authority of the Board of Directors of The Chicago Theological Seminary, I confer upon you the degree of Doctor of Divinity, *honoris causa*.

Appreciation of Dr. Albert Buckner Coe

Because for many years the relationship between the Seminary and the First Congregational Church of Oak Park, Illinois, has been unusually close, we reprint this tribute to Dr. Coe which appeared in the bulletin of the church (Dr. Coe resigned to become president of the Massachusetts Conference):

Words cannot fully gather up the meaning of Dr. Coe for this First Congregational Church of Oak Park. Nineteen years ago he came to us, impressive in bearing, disciplined as student and teacher, with poignant memories of a tragic war, and aglow with the enthusiasm of a decade in Christ's ministry. He entered our service in the early years of economic depression and shared our burdens with uplifting sympathy. In pulpit, in groups, and in personal counsel he challenged our church to act on the urgent social problems of our day, and brought authoritative speakers to enlighten us. He resolutely refused to accept the old barriers of race or class or creed; he would not yield his defiance of war. A compelling preacher, he has held before us, above all, his vital faith in the imperative: "we must live as those who are not of this world, but who are of Christ."

His inspiring leadership spread beyond the bounds of our own parish. The churches of metropolitan Chicago were strengthened by his voice and action. In national councils he labored without stint in the search for an enduring peace, and to bind up the wounds of war. An extensive mission to Europe and the Far East brought him close to the world's tragic need, which he has made vivid to America at the cost of exhausting travel. How fitting that these labors should find their climax in his official journey to Amsterdam to share in the founding of the World Council of Churches.

It has been said that great lives do not go out, they go on. And so, though we yield him most reluctantly to a broader field of action, he will still remain our beloved pastor, leader, and friend. We pledge him our loyalty in carrying on the work which he and those who have gone before him have so nobly begun. We can most honor him by an increasing devotion to the Church in its service for Christ.

And we bear always in mind the constant, sustaining companionship of his lovely and gifted wife, wise in counsel and unfailing in friendship. Our fervent prayers follow them both in their new field. May God richly bless them.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

VOLUME XXXIX

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THE NATURE OF THE PRESENT WORLD CRISIS

By G. BROMLEY OXNAM

[This is substantially the first of the two addresses on the Alden-Tuthill Lectureship delivered by Bishop Oxnam in Rockefeller Chapel during Ministers' Week. The author is Co-president of the World Council of Churches and Bishop in the Methodist Church, Metropolitan Area of New York.]

THE expectancy of continuity prior to 1914 was greater than the expectancy of change. Professor Alfred N. Whitehead insisted this was true but added, "Anyone born since 1914 has entered a world in which the expectancy of change is greater than the expectancy of continuity." If Professor Whitehead were alive today, I think he would direct attention to the fact that it is no longer a question of continuity or change but rather a question as to the nature of change. Change is inevitable.

We have been catapulted into an era of change and are called upon to live in one of the great transitional periods of history.

I

Is it to be the change of consent or the change of coercion? Consent involves the

maintenance of democracy, the free society in which free men may discover and act upon the truth that frees indeed. Coercion may involve the setting-up of dictatorship, the police state through which a minority by infiltration and rigorous discipline may take power or a foreign government by invasion may impose its will.

Political scientists have long stressed the fact that the community has two aspects: (1) the collective aspect called "the state" and (2) the distributive aspect called "society." All of us as citizens constitute the state, that is, collectively we belong to an entity that includes all of us, namely, the state. But in a democratic community, the individual may belong to many distributed groups, such as church, labor union, teachers' association, chamber of commerce. In each of these distributed groups there is discussion of interest

and views. These groups added up constitute society. Society, thus conceived, provides the proper checks and balances upon the state. And the community remains free. When Hitler came to power, he sought to destroy society. He attacked the church, took over the schools, broke the organizations of labor and of business. The individual was marched into the great crowd, taught to shout "Sieg Heil! Sieg Heil!" and was never allowed to leave the controlled crowd.

Dean Roscoe Pound of Harvard University pointed out that the fundamental principle of stability is the maintenance of a technique of change. That is, if a state seeks stability, provision for adaptation to changing environment must be made in the governmental system. When change is based on consent, the governmental form must provide for the decision of the people. When change is based on coercion, a dictator or a police state can impose the change.

There are two fundamental issues to be faced, the issues of power and of justice. Those who believe in change by consent insist that power, all forms of power, must be brought under democratic control. They demand that justice shall be established by the democratic process. The first will involve basic revisions in our conceptions of sovereignty; the second, similar revisions in our conceptions of property. Those who think of change by coercion think of seizing power and using that power to establish their convictions of justice.

II

Change is occasioned not alone by research and the resultant technological advance but by the aspirations of the human spirit. Thus, one of our problems is that of reconciling the necessities of technology and the necessities of brotherhood. The most important single social fact of our

time is the yearning of the common man for abundant life, coupled with the common man's conviction that only selfishness and ignorance stand between him and that life. Men have sought fuller life from the beginning, but the Greek slave of intelligence, no matter how great his desire, knew that, if all the bread produced by all the slaves were equitably distributed, there would not have been enough to satisfy the hunger of men. When the slave-based society gave way to feudalism, with its serf base, a foolish queen might suggest cake for masses without bread; but if all the cake of all the nobility and all the bread of the serfs had been served in equal parts, the world would have been hungry still. Feudalism gave way to capitalism, and the machine produced commodities, and the soil brought forth food in greater quantities than man had ever known, but not enough. The problem of production has not been solved, but man now knows how to produce enough to meet the basic needs of food, clothing, and housing. He has not yet learned to remove the contradiction that lies in his ability to produce and his inability to distribute in a moral or rationally adequate way. Economic nationalism erects barriers between the nations and an unimpeded world market. The jungle growth of vested interest impairs the efficiency of industrial and agricultural production. The fluctuation in the flow of investment capital and in import demand disrupts the economies of nations and peoples. The common man may not be able to discuss economic theory. He may be unacquainted with libraries and a stranger to laboratories, but by that strange system of communication through which ideas reach the minds and hearts of the poor, he has come to believe that justice is realizable and that the privileged refuse to cooperate in its realization. At times the people voice their dreams and shout their resentment in ma-

terialistic terms, but their yearning is essentially spiritual in nature. The very advance in technology contributes to the resolve of the people. Yearning plus conviction is a social fact of first significance. The "exploited" are likely to follow the demagogue who summons them to banners bearing the slogan "the abolition of the exploitation of man by man" unless men who believe in freedom are ready with the resolve and the know-how to set up justice within the conditions of freedom as prelude to brotherhood.

III

Thus, the world crisis is characterized by change, and the issues of power and of justice are involved in change whether of consent or of coercion. Technology and the resolve to live abundantly contribute to the underlying trends of the crisis, namely, the trend from selfish nationalism to sensible nationalism, from competitive struggle to cooperative endeavor, from a religion based upon authority to a religion grounded in experience. The thinking is not too sharp, but the general conviction is growing that a nationalism that summons sons to war every generation must be brought under law to the end that sons and daughters may make their creative contributions to mankind in peace. Men are realizing that struggle for markets and raw materials is often the real cause of conflict rather than the issues so often stated in idealistic terms. The Japanese who marched into Manchuria were told that they were out to defend democracy. Fathers and mothers whose sons sleep beneath white crosses in foreign fields slowly but surely move to the conclusion that selfish nationalism must give way to sensible internationalism. Serious question is raised concerning the validity of theories predicated upon the inevitability of a war of the classes. These people are wondering why competitive struggle rather

than cooperative endeavor must characterize the economic life, and their experience of the love of God has deepened the desire for an expression of love in the good will essential to a cooperative experience in production. Authoritarianism in religion seems a contradiction in terms. True authority lies in their own experience of Christ's redeeming love, not in the dictates of church or creed or council.

IV

But back of question of change, the issues of power and justice, the fundamental fact of the demand for abundant living, and the conviction such life is possible, and more significant than the trends of the period, is the final question of the nature of man.

Hitler said, "To the Christian doctrine of the infinite significance of the individual, I oppose with icy clarity the saving doctrine of the nothingness of the individual."

Mussolini in characteristic bombast shouted, "Let's have done with this talk of brotherhood. The relations of states are the relations of force. One cry has come down on the waves of the centuries and the series of generations, 'Woe to the weak.'"

Stalin gives his strength to a philosophy of materialism and a theory of social development that flows from it.

Is man a being of infinite worth, of such value that the Eternal out of love sends his Son to reveal that love to man and to redeem him? As the son of the Father of us all, man belongs to one family and all members are brothers. The Christian doctrine of the dignity of man roots in the love of God. It flowers in the affirmation that man is of infinite worth. The rights of man derive from the love of God and belong to man absolutely because he is a son of God.

In the crisis the common man seeks, as

blind men seek for light, a doctrine of the nature of man that will give him a sense of inestimable worth and that will inspire him to build a society worthy of such a being.

It must be apparent to thinking men that an ideology cannot be suffocated by poison gas or demolished with atomic bombs. It must be answered by a better ideology that has power when applied to bring better life to man.

Christianity is an ideology. Its ideology is incarnate in a Person. Its proclamation and practice lift persons to a place of prime consideration. Because the Christian idea is essentially a Person, the Christian is one who in complete surrender has given himself to this Person, who is the Way, the Truth, and the Life. But it is more than surrender because the Person summons the follower to action. In social terms the action calls upon all to build

a cooperative social order in which the sacredness of every life is recognized and everyone finds opportunity for the fullest self-expression of which he is capable; in which each individual gives himself gladly and wholeheartedly for ends that are socially valuable; in which the impulses to service and to creative action are stronger than the acquisitive impulses; and all work is seen in terms of its spiritual significance, thus making possible fullness of life for

all men; in which differences in talent and capacity mean proportional responsibilities in ministering to the common good; in which all lesser differences of race, of nation, and of class serve to minister to the richness of an all-inclusive brotherhood; in which there hovers over all a sense of the reality of the Christ-like God, so that worship inspires service, and service expresses brotherhood.

In individual terms it involves constant association with the Person, and thus with the Father, until at last the purpose and the power, the spirit and the service that characterized Him rule in the individual. It is an ideology that is alive. It is a "love so amazing, so divine," that it demands all.

V

The gospel has been carried by devoted missionaries to the peoples of the earth. Black man and brown man, yellow man and white man, has heard that he is a being of worth. Strangely enough, he has believed. Today he rises. Some fail to see God at work. They hear the shibboleths, the cries of class. But wiser men will discover in crisis the results of proclaiming the Christian faith and also the opportunity of enthroning that faith. It is literally true that if He be lifted up, He will draw all men unto Him.

FACTS ABOUT MINISTERS' WEEK

January 31—February 4, 1949

ATTENDANCE: 256. (This number actually registered. There were many others who could not be persuaded to register.)

STATES REPRESENTED: 24—Illinois first, with 79; Wisconsin second, with 29; Michigan third, with 24.

DENOMINATIONS: 17—Congregationalists first, with 172; Methodists second, with 23; Presbyterians third, with 17.

CHRISTIANITY AROUND THE WORLD

VIII. CHRISTIANITY IN POSTWAR GERMANY

By E. THEODORE BACHMANN

[The author received his B.A. from Haverford, his M.A. from Harvard, and his Ph.D. from the University of Chicago. He was called from the history department of the Lutheran Theological Seminary, Maywood, Illinois, to become chief of the Religious Affairs Branch of the American Military Government in Europe and is stationed in Germany.]

THE church in Germany has missed its big chance." This was not simply the opinion of a bright young lawyer but the consensus of a group of German laymen with whom I recently spent an evening. Their critique of the church—chiefly of the Protestant churches—centers attention on the postwar years and falls in line with what I have frequently heard elsewhere in Germany. Not hostile to Christianity, such criticism reveals a mood of disappointment over the church, bordering on disillusionment.

As a rather widespread lay reaction to the church, such an attitude must be taken seriously. It provides the negative starting-point for a brief consideration of Protestantism in postwar Germany.

I

This is the general pattern of criticism: Germany collapsed under the leveling blows of complete defeat. Everyone was stunned by the painful and unprecedented reality of unconditional surrender. Few were ready for the shock. Yet the great majority was suddenly open to the message of the church. The church had largely withstood nazism. People thronged to the churches. They strained for a message, for a new sense of direction. They wanted to fill the sudden void in their existence with a new reason for living. In most cases this never happened. For the church, having learned how to resist the Nazis, seemed better fitted for opposition when

oppressed than for leadership when liberated.

The element of truth in such criticism highlights the difficulty which churchmen, like others, experience in having to rise above their preoccupations and to gauge the direction as well as weigh the significance of new events. "It is partly a matter of perspective," reflected a discerning observer. "Pastors too often fix attention on ultimates and lose the foreground where the people live."

It is in this foreground where the ruins stand, where hunger stalks, where disease breeds, where the wintry hand of death is close to every man's shoulder. Here, in the foreground, are the man-to-man relations tainted with black-market ethics and taunted by an uneasy conscience. Here the tensions develop over mounting prices and over the struggle for existence which continues despite currency reform. Anxiety hounds the worker and the shopping housewife. Fear crowds faith from the family circle. "Our chief concern," said a labor leader, "is a steady job, enough to eat and wear, a place to live, and security. Beyond that, we don't care."

In the foreground move also the expelled, the dispossessed, the homeless. You hardly notice them as their drab winter clothing merges with that of the passing crowd. Yet in each one of them smolders the memory of a lost home, a vanished love. For them the future holds little hope of happiness.

These expellees and dispossessed, many of them youths, are sometimes called the Fifth Estate. They number one-fourth of the German population. They, and others of like mind, tend to believe that no ultimate truth underlies either political programs or religious preaching. They have experienced the gamut of frustrations. Their confidence in nothing makes them nihilists; yet their present plight is the end result of a separation of faith from life, of religion from daily affairs, which began long ago and now reveals a basic weakness in postwar German Protestantism.

The churches are aware of this weakness. They confessed it as guilt, in the so-called Stuttgart Declaration of October, 1945. Most Germans missed the spiritual import of this declaration and interpreted it as a "stab in the back" of the prostrate people and a bid on the part of the churches for foreign favor. When, however, Protestant and Catholic leaders pleaded for the return of the war prisoners or for the abolition of denazification proceedings or, more recently, for a stay of executions for war criminals pending a fair trial, they have had the support of the people.

II

All of which underscores the problem: How can one properly appraise the spiritual life of Germany? "Ninety-seven per cent of our people," lamented a pastor, "are baptized. They have had religious instruction in the schools. They are served by clergymen whose academic training is second to none. But where lies the weakness of the church?" Another countered: "Sometimes I wish we were still struggling against the Nazis. At least then we knew whom we were against. Today, however, it's hard to find the enemy. The enemy is within, has taken possession of us in our weariness, our tense nerves, our sharp

tongues, and prevents the church from really being the church."

Although these are some of its problems, the church has been anything but idle. In its relation to public life, to the needy, to its own organization, and to theology in the broadest sense, Protestantism in Germany is struggling against great adversity to spell out its mission and message in the language of the times. It has packed the last three or more years with fervent, often feverish, activity which may here be summarized.

With regard to public life, the church, like everyone else, realizes the ideological bankruptcy of political parties and platforms. Men like Hans Asmussen, former executive secretary of the Evangelical Church in Germany, have often given eloquent expression of this startling failure. Others, like Bishop Lilje of Hannover and President Niemoeller of Hesse, have met with onetime antichurch Socialist leaders, such as Kurt Schumacher, and endeavored to see how the church can aid political leaders in promoting justice and good government. Gifted thinkers, like Walter Kuenneth of Erlangen, have analyzed Germany's pervasive ills and are challenging the church to shoulder greater social responsibility. Protestant and Catholic laymen have formed the backbone of the so-called Christian parties, like the Christian Democratic Union, which, sometimes bordering on reaction, attempt to relate the meaning of the gospel to present problems—also in the Soviet zone. The new state constitutions, even in eastern Germany, thus guarantee some measure of influence to the Christian faith. In excellent weeklies, like *Christ und Welt* (Stuttgart) and *Sonntagsblatt* (Hannover), the church is reaching new thousands through the newsstands.

Since 1945 the church has put this faith to work and reached unprecedented heights in its service to the millions of

needy. From the heroic pleas of Bishop Wurm to the Nazis in behalf of the bombed-out and the suffering, as the war was ending, to the celebration of the centennial of the Inner Mission in September, 1948, there stretches a moving panorama of self-sacrifice and service. The long-term service of the more than four thousand Inner Mission agencies and stations has been supplemented during this period by the short-term and wholesale welfare work of the Evangelisches Hilfswerk. Under the aggressive direction of Dr. Eugene Gerstenmeier, this ambitious organization linked American and other donors to the needy in Germany. Inner Mission and Hilfswerk, paralleled by Caritas for the Catholics, have given the clearest expression of the church's intention to bring every available resource to bear on the spiritual and moral renewal of the people. The more than eighty thousand Protestants, half of them deaconesses, doing such welfare work full time, have been aided by at least two hundred thousand voluntary helpers, whose motto is "Pray and give."

III

Nor has the spiritual need of the people been neglected. Although almost all are baptized and have learned Bible stories, hymns, and the catechism, the high percentage of religious indifference has long been a problem. Since the war various attempts have been made to improve the quality and personal appeal of religious instruction. In the Soviet zone fifteen thousand catechists, three-fourths of them women, have been trained and installed as teachers in the released-time program of religious instruction. A shortage of pastors, especially in eastern Germany, has given full parish responsibilities to nearly a hundred theologically trained women "vicars."

Enrolment in the theological faculties

at the universities is rising, and slowly the war-created vacancies are being filled. Including that bold faith venture, the theological High School in Berlin, the eastern zone now has almost a thousand men and women preparing for the ministry. Especially in Berlin emphasis is on a closer connection between the traditional theoretical excellence and the practical missionary demands of the modern ministry. Students everywhere have been hard hit by currency reform, but in the western zones some three thousand future pastors are in training. Many of the old liabilities of an academic approach to practical problems are still to be found, but the very poverty of the students today may make them better pastors tomorrow. War losses, however, have taken a heavy toll among Germany's most promising pastors and scholars, and the long leadership of Germany in theology has gone into eclipse.

The laity, however, is being drawn into the life and thought of the church as never before. Many fruitful discussions between scientists, philosophers, and theologians have been taking place. "Here is a meeting of minds," said the veteran theologian, Karl Heim at Tübingen, "such as was undreamed of ten years ago. Christianity and science, faith and knowledge, are finding each other at the top. Some day the effect of this should permeate all of society." Meanwhile, the dozen Evangelical academies founded since 1945 are exerting a strong influence in imbedding the meaning of Christianity into the vocations of thousands of teachers, lawyers, journalists, physicians, employers, union workers, farmers, officials, and others. "We want you to tell this to our union in the factory," said the workers to young Dr. Doering at the Hermannsburg Academy, after a conference on religion and labor. Similar responses have taken the very able Dr. Mueller-Schwefe, from the

Academy at Guntershausen, near Kassel, on many an extra speaking tour. Most experienced academy leader of all, Dr. Eberhard Mueller of Bad Boll, typifies the new outreach of the gospel: "A spiritual hunger walks abroad, and men look beyond material comfort."

IV

Since 1945 German Protestantism has necessarily grappled with its own organizational forms. The remarkable thing is that amid the collapse the churches were the only organization covering the country's four zones and giving the people a semblance of unified effort. At Eisenach in July, 1948, the Evangelical Church in Germany (E.K.D.) was organized. Its Council of Twelve, under the firm and often fatherly guidance of Bishop Wurm of Württemberg, has dealt with many tough and touchy problems which involved not only the relations of twenty-eight regional churches but also the ever present confessional issue. Out of the latter, the new United Lutheran Church in Germany (V.E.L.K.D.) emerged at Eisenach last July, giving organic form to forces which had been gathering ever since Lutherans and Reformed were fused as Evangelicals over one hundred and forty years ago. Under Dr. Hans Meiser of Bavaria, its presiding bishop, this new body includes about half of Germany's Lutherans. It is intended that the V.E.L.K.D. should function as an expressly Lutheran constituency within the E.K.D. Yet the final answer as to where Lutheranism begins and ends in German Protestantism can perhaps never be decided.

The free churches, moreover, have joined with the twenty-eight regional churches in E.K.D. in forming the Work Fellowship of Christian Churches in Germany. Organized in 1947, and under the presidency of Martin Niemoeller, this

body brings Methodists, Baptists, Old Catholics, and others into direct relation with representatives of the established regional churches and joins them into what may one day be a German federal council of churches.

Another postwar phenomenon is the closer cooperation of Catholics and Protestants. Rooted in common resistance to naziism, this fellowship is expressed partly in the *Una Sancta* movement, partly in semiofficial study commissions, partly in cooperative welfare work, and especially among the expellees, so many of whom, either as Catholics or Protestants, have often been resettled on territory of the opposite denomination. At the same time the Catholic church is surpassing the Protestants in many areas of activity, such as political life, youth work, publications of cultural and educational materials, and an approach to the German religious problem as a whole. Catholics, moreover, are making numerical gains in many places by having larger families than their Protestant neighbors.

So the circle widens, with the German churches also trying to break through their Nazi-imposed isolation and eager to participate in the ecumenical movement. Besides responding readily to the preparations for the World Council Assembly at Amsterdam, the sequel to it finds a growing number of study groups being organized in all parts of Germany under the direction of Drs. Wilhelm Menn and Hans Schoenfeld of the Ecumenical Study Center at Frankfurt.

Has the church in Germany missed its big chance? Perhaps. But after the big chance there come smaller ones. These may be more within the grasp of struggling men. Christians in America must help share the burden. And they will, when they see that the problems of these brethren foreshadow the mounting evil which threatens Christians everywhere.

MEDITATIONS

By CLYDE MCGEE

[Graduate of the University of Michigan and of the Divinity School of the University of Chicago, Mr. McGee became minister of Bethany Union Church, Beverly Hills, Chicago, in 1910, which he served thirty-five years. He is now its minister emeritus.]

AT DAWN

By Light and Truth
Be my feet led,
And work of hands
Establishèd.

AT EVENING

At the long day's ending,
At the dark's descending,
Casting doubts asunder
The spirit mounts in wonder
To the Unseen. . . .

'Tis a moment of elation,
Of purest aspiration,
A moment of revealing,
Bringing strength and healing
And peace serene.

AT THE GRAVE OF A FRIEND

Rest thou in peace!
No pain can touch thee more!
No storm beset thee sore.
Rest thou in peace!

O Death that humbles all our pride,
O Grave that makes us all one kin,
I bow in silence,
Trustingly;
And then,
A strange new sense of peace,
And intimations of lands afar.

THE HOLY COMMUNION AS ACTION

By DONALD L. BERRY

[This sermon and the one following were given in the preaching practicum in C.T.S., conducted by Dr. Alfred Swan, in the Fall Quarter, 1948, and were recommended to the Editor by Dr. Swan. Donald Berry is a graduate of Goshen College, Goshen, Indiana, and is a Middler in the Seminary.]

Text: ACTS 2: 42—"And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

IT WAS the custom of the church in which I grew up to have the deacons take the Communion elements around to the Sunday school teachers who were engaged in junior-church activities and consequently could not attend the regular service in the sanctuary. This quarterly event was of no little mystery to the inquisitive minds in the junior department. On one occasion the deacons were rather hard put to explain to some of us boys just why we could not have a piece of bread and a little cup of grape juice, too.

I

Whatever else this incident reveals, it does indicate a pathetic weakness in the liberal Protestant conception of the Holy Communion. The service has lost much of its significant relationship to the Christian community—clergy and laity alike; its high symbolism passes unnoticed. There is a lack of real theological depth and understanding in the general way the Sacrament is celebrated. At our thoughtful best we have the Maundy Thursday service in candlelight. Somehow we are made more humble by the scarcity of light, by the warm glow of melting wax, and mellow organ music. Our feelings of dependence are increased—dependence on what, we are not quite sure. We do remember the example of obedience of one Jesus, a man whose qualities we are called upon to emulate, if possible, as best we can.

But the witness of the church, though faltering, reflects the conviction that the Holy Communion is at the heart of Christianity. The significance of the service is found in its absolute simplicity; for we take, bless, break, and give bread and take, bless, and give a cup of wine "as these were first done with their new meaning by a young Jew with His friends on the night before He died. He told His friends to do this henceforth with the new meaning for the recalling of Him. They have done it always since" (Gregory Dix).

By most liberal Protestants the Holy Communion is generally considered a memorial, a communion, a personal feeling, whereby the devout Christian experiences deep union with the purposes of God, as he sees them revealed in and through Christ. We should not be entirely fair if we did not admit that the typical service does provide the means by which the congregation can identify itself with the ways of God. The danger is, however, that this identification is seen only in terms of personal commitment, of subjective experience, with no especial implications either for the totality of a person's individual life or as he functions in a society whose structure is discovered to be weak and under attack. Instead it becomes an unrelated experience, a meaningless event operative in a religious vacuum.

Our immediate concern is always with

Christian activity now, as it affects our present existence and problems. But people have been remembering God's event in history, which is Christ himself, through the centuries in the church. We dare not blame our liturgical poverty on a lack of historical testimony. But it would hardly be fitting for us to imitate some particular pattern in the long life of the church as normative. Rather let us attend to the early celebration of this Christian mystery in the hope that the validity of the church's early emphasis may find a welcome response in our own judgment.

The early Christian observance of the Lord's Supper centered in *action* rather than in feeling. These followers of the Way "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." It was neither the desire for knowledge nor the pursuit of emotional stimulation (which seems to be such a continuing feature of our summer youth conference program) that brought them to their weekly observance of the Holy Communion. Nor did they come because of a deep longing for personal communion with God. This they could fulfill in other ways. They came to the Holy Communion, oftentimes at personal risk, to *do* something.

II

When the Christians of the first centuries assembled for the weekly celebration of the Lord's Supper, they brought offerings of bread and wine, food and money, and other small items such as oil, cheese, vegetables, fruit, flowers. At least a portion of the bread and wine was brought forward at the appropriate point in the service to receive the blessing of the minister. This action on the part of the people, this fundamental congregational participation, has been lost except in the Eastern Orthodox church, where the elements are brought forward with great

ceremony in the Great Entry, and in some parishes of the Church of Scotland and the United Free Church there. This procession, bringing in the bread and wine, has marched down the centuries without interruption in Scotland. The order of the weekly celebration of the Holy Communion held in the Graham Taylor Hall by a group of interested and concerned students and faculty represents an attempt to recapture this ancient practice. During the singing of the offertory hymn the chalice and the paten, bread and wine, together with the token offerings left at the door by the participants, are brought forward by the "deacons" of the group.

When Christians thus bring to the Lord's Table their offerings of bread, wine, and money, they present to God themselves, souls and bodies, talents, vocations, ambitions, labors in farm, factory, school, or office. Every element of the social order is represented there—each one in need of God's redemption. Then Christians receive back a portion of the broken bread and outpoured wine as symbols of the love which has redeemed the whole world and of the Kingdom which God has already established through Christ. They return to their respective vocations of righting social injustice, laboring for peace, healing sick human relationships, and fulfilling the law of love which has been enjoined upon them.

One of the centers where new life is being discovered for the church today is the lonely island of Iona, off the southwest coast of Scotland. There under the leadership of George MacLeod a group of Christian ministers and laymen is seeking to find the sure fundamentals of Christian community as they rebuild the old monastery and abbey church of St. Columba. The custom at the Iona community calls for the blessing of the bread that will be used at the meals of the day at the same

time as that which is used for the Sacrament. MacLeod puts it this way:

From our Community House and from its kitchen; from Youth House and from our fishing station in Mull come loaves; forward in the tramp of the great Procession. And as we sit at dinner time we will share the bread so blessed. It is but a symbol, but it protests the Truth we need. For, as we there partake of the blessed bread, what vistas rise before our eyes. The baker who has baked it; the ship's crew that carried the wheat; the riveter who built the ship; the wheat pool in Canada; the market in Liverpool. . . . The whole vast complex of our modern life circles around the fact of Bread. Even as the world's most modern tragedy circles round the lack of it. . . . It is our common life—our international, yet common life—that must be changed. And it is only God who can change it.

III

So it is that the symbolism of the service of Holy Communion does not lie in the two elements themselves but in the entire action—word and deed. It centers in action, first, on the part of Christ, then, on the part of the church. It is the very action that is most significant: the breaking rather than the bread, the outpouring rather than the wine. Indeed, this is the only way the realities of the Sacrament can be expressed. As Goethe once said, "The highest cannot be spoken, it can only be enacted." The whole life of the church and of the Christian is fulfilled in this action of the people of God. "It is the whole perfect human life that had gone before and all His living of it that was taken and spoken and deliberately broken and given in the institution of the eucharist" (Gregory Dix).

Our altars are not tables of sacrifice. We do not re-enact a small tableau of Christ's sacrifice. In this act of the church, Christ, the Redeemer, gives himself and his saving obedience to us anew (to us and not to God). In the response of faith we

give ourselves once more. We submit ourselves to take part with the church in Christ's finished act of redemption which is greater even than the creation of the world.

Because of this, the life of the Christian community is necessarily and gratefully centered about the table of Holy Communion. The bread and wine come from God (for no man by taking thought can make a grain of wheat or the smallest grape). They are symbolically all the gifts which God has so freely given his people, the products of field and forest, of quarry and mine. The very foundations of civilization are represented. In a special way they are symbols of the supreme gift of God in Jesus Christ. When we partake of them, we give thanks to God for making our community life possible.

Our thanks must be more than idle words. At the time of Holy Communion our own individual commitment leads us to live so unselfishly and sacrificially in our chosen vocations—law, business, homemaking, and all the rest—that we may help create the harmony, good will, and the spiritual growth in our Christian community that God desires.

Our gratitude must always be tempered with an honest awareness of our most grievous offenses, for we have accepted his benefits as our deserving. We have used his bounty of life and breath, joy and strength, heritage in a goodly land, for our selfish pleasures. The labor and sweat of others who make possible our security and comfort have been forgotten in our mad pursuit of acquisition. But even as fallen man was restored in Christ, so we are restored when we share in God's redemption, the grace embodied in Christ himself.

The celebration of the Holy Communion is a social act, the act of a society. There is a sense, however, in which we as individuals do assist in the recalling of

him, in which the act is "my communion." But the sacramental significance is expressed at its highest in group action. The sacraments, and not social pleasantries, are the center of our church life and social unity. More than the consecration of our sorrow, it is the forgiveness of our sin and our life eternal that is here held out to us and taken. This is the most important

thing of all for the church. Christianity is not based on sacred sorrow but on the holy joy of redemption. Grace, not poetic and aesthetic sorrow, motivates our worship. The great thing, however, is not to be sure that something was done but to have a part in doing it, to have it done in our soul, to be doing it with Christ, with him to die, and with him continually to rise.

THE STUDENT MIND IN AMERICA

By GEORGE BURTON

[George Burton received his B.A. from Washington University, St. Louis, Missouri, and is a Middler in the Seminary.]

PARENTS trust in the example of the home and the church and the school to raise their children in the best traditions of our society and expect these children to reach maturity as respectable, responsible adults. The Christian parent hopes that the child will acquire a commitment to the church and what it stands for in the process of his education, for a faith in God is accepted as a natural part of the heritage of youth. However, in the vast majority of cases students in America finish high school and college in practical ignorance of the faith of their fathers. A look at the facts quickly explains why this is true. The 1940 White House Conference on Children in a Democracy found that one-half of the children and youth in the United States receive no religious instruction outside the home. When one thinks of the average family, he quickly concludes that the other half do not receive any religious instruction *inside* the home. It is common knowledge among churchmen that the home, though it often furnishes good examples as regards morals and manners, and in some rare cases gives instruction in the Christian faith, does not do an adequate job in religious training.

The public school does not succeed where the home has failed. Parents trust the school to train their children in group living and discipline as well as in subject matter. However, the overworked and oftentimes undertrained teacher has neither the time nor the energy to communicate anything but the subject matter to the students. The principle of separation of church and state has kept religious instruction out of the schools. The released-time system by which pupils are excused from school to take instruction in their particular religion touches only one hundred and sixty thousand out of twenty-two million children of public school age. The recent Supreme Court decisions against released time are no great practical loss. The more general state of affairs is more important. Religious liberty originally meant freedom of conviction, freedom to teach and preach our treasured good news of the gospel of Jesus Christ. Now it is interpreted as freedom from religion. The result has been that students are required to study the fine arts, sciences, government, economics, and other areas of social experience but to remain in ignorance of religion.

Though the home and school do not

give adequate religious guidance to young people, we are tempted to assume that the church does. The church is just as open to criticism in this respect as are the home and school, but we do not need to labor the point. It is obvious that the church cannot be expected to do an adequate job when its opportunity to teach and worship is limited to one or two hours a week.

The final result of this failure of the home, school, and church to pass on the living spiritual heritage of America to its youth is illustrated in the statement made by some thirty graduates of one of our midwestern universities:

Everyone should have a conscious philosophy of life around which he can integrate his experience, in the light of which he can make his decisions, and which is universal in its applications. The attainment of such a philosophy is the beginning of spiritual maturity, and the chief function of a university education should be to significantly advance the student towards this goal. The educational philosophy and procedures of the average university are not so directed; rather, though they adequately stress the technical and academic disciplines they fail to emphasize other aspects of gaining spiritual maturity. As a result we college graduates are not better prepared to make decisions on religion, marriage, vocational choice, and social responsibility after four years of college than we were when we entered the university as freshmen [Washington University, St. Louis, Missouri].

These students came to college believing that they would learn about life. Sooner or later students give up this idea and resign themselves to the attitude so aptly described by Dr. B. E. Meland, "College is a nice place to be where nobody knows where he is going." Dr. Meland points out that this state of mind is as true of the professors as it is of the students, "for a cultural and spiritual confusion exists in American higher education just as it does in American society as a whole." The confusion in American colleges is due to

the fact that they have inherited three educational traditions and failed to integrate them. These three traditions, chronologically, are the Christian, the humanistic, and the scientific. Neither the students nor the professors see any connection between these three traditions, and consequently the various courses are divided between departments, and more often than not the student specializes for four years and receives his degree without becoming aware of other fields of thought. The current recognition of religion in the forms of new chapels, additional courses in religion, and religious emphasis weeks is of little importance or worth. This is so not because the study of the Bible and of Christian thought is unimportant or worthless but because courses in the study of religion are only studies and not substitutes for religion. The real problem the educator must face is the integration and organic fusing of the Christian, humanistic, and scientific traditions. This is not accomplished when religion is departmentalized. President McGiffert, referring to the Federated Theological Faculty, has stated the case admirably:

What we are doing is as simple as it is difficult. Let's begin, we have said, where we are. . . . We understand the methods of work and inquiry fitted to our material but not his [i.e., the specialist in the other fields]. What each of us has to do, then, is to try to understand what all our theological colleagues are thinking and doing [REGISTER, January, 1949].

It is very heartening when educational leaders realize the need for integration and synthesis, for society in general and students in particular can then entertain a reasonable hope that they will be devoting their efforts to solving the important questions of human good, human nature, and human destiny.

Until such a program is in effect, the

thoughtful student will agree with a Phi Beta Kappa friend of mine who said, "We've glibly said that we believe in liberty, equality, fraternity, and the worth of the individual, but this is meaningless if we do not know what we're liberated to, equal in, fraternal about, or worth what." Most students are not so thoughtful. They have gone through the public school system and grown up in their homes without any Christian influence to speak of, and consequently think that religion is irrelevant. They have other loyalties so strong that they amount to a religion for them. Their real loyalties can be divided into three kinds—scientism, humanism, and vocationalism. Scientism is one of the more common faiths of students. It is the belief in the universal adequacy of scientific method as the natural savior of mankind, as the only instrument adequate to serve disinterestedly the common salvation of all. The scientific method is perfectly compatible with Christianity for they both require humility in seeking, interpreting, and using truth for the welfare of all men. Science is a method, however, and not a faith. Many students have deified science, and their veneration for it may well be compared to the superstitious faith of primitive man in magic.

The second common faith of students is humanism. Christianity and humanism agree in their emphasis on the dignity, worth, learning, and practical welfare of man. Christianity properly includes humanism in its doctrines. This is not the attitude of the humanist, however. His is a man- rather than a God-centered philosophy. He believes in the rational dignity and power of natural man as the ultimate hope for progress on earth. Oftentimes the humanist is very ethical and full of good works. Along with these he believes that the world can be saved by good works and the enlightenment of the minds of men, in the meanwhile ignoring the

fundamental Christian insight that man must be transformed as well as enlightened, that many of the external evils that he would do away with are the objectifications of his own and other men's sins and human limitations.

The third and by far the most common faith that students practice is vocationalism. They do not think of it as their religion, but it is what guides and determines their lives. Protestantism has always taught that one's vocation is his calling, that all works and walks of life which are beneficial to society are sacred and an expression of love and service to God and one's neighbor. Contrast this with the average undergraduate's attitude. He looks upon his training as a means by which he can secure and hold a job and make a living. The church can agree that one must be well trained to serve well, but it cannot condone the practical deification of one's business or profession. Such a way of life issues in the confession of a highly successful businessman who said, "I make lots of money, but I don't run my business; my business runs me."

The Committee on Religion in Higher Education of the National Intercollegiate Christian Council has stated that "the religious forces in society have an inescapable obligation to bring to bear their particular contribution in education. . . . Religion cannot be indifferent to the ends and purposes of education nor to the means essential to those ends." This committee believes that "students in our colleges need to gain increased awareness of aesthetic values and a truer appreciation of the factors in life that transcend mere grubbing for a living, as a result of the exposure to higher education."

On the whole, though varying in definition, educators would agree with this statement. But the educators cannot be depended upon to produce this desirable result, for they are confused in their ob-

jectives. This was illustrated when a panel on "Sciences and Humanities," held in 1946 under the auspices of the Phi Beta Kappa society, resulted in such a confused discussion that the chairman was unable to make a summary of the proceedings.

What can religious groups do to reduce this confusion? Nels Ferré has described education today as the illicit marriage between narrow scientism and general truth which must be annulled. "Its offspring are thrown out on life ill-clad and ill-fed." The first step is for religious groups to provide religious instruction in the schools at advanced levels, at least in all colleges. This will take time and money and trained personnel. American Protestantism is producing religious thinkers capable of successfully championing the Christian cause in the rough-and-tumble arena of American life. However, there are not enough capable men and women to carry the fight to the village squares of the nation. America needs better laymen and better ministers and more of them, for society

will certainly not be spiritualized by a motley crew of spiritually undernourished and uninformed churchmen. One of the first roles the church must play, then, is the development of men and women capable of functioning effectively in the grass roots of our society. This means, for example, that the adults of this congregation should begin a discipline of prayer and study and teaching in the church school and in the home. It means that they should encourage their children to enter the church as ministers, religious educators, doctors, social workers, administrators, and missionaries. Evangelism not only develops the person evangelized but also develops the Christian doing the evangelizing, as every teacher knows. The very word "Protestant" means one who testifies on behalf of truth, the truth that sets men free, so by definition we are not Protestants unless we reveal our faith to others in every word and deed of our daily lives.

TEN YEARS OUT

[*The Editor asked members of the class of 1939 (1) to give a brief autobiography of the decade just past and (2) to tell us, in the light of their experiences, what the Seminary should stress in its teaching. Replies had to be limited in number of words, but the Editor wishes to call attention to the stress by the alumni upon the need for practical training in the curriculum.*]

THREE positions have occupied my ten years: two years with the Southwest Harbor Larger Parish in Maine, two years as associate minister of Mount Vernon Church in Boston, and I am now in my sixth year as minister of All Souls Church in Bangor, Maine. Married to Margaret Delahanty in 1942.

Out of my own experience I could simply suggest that the Seminary should have patience and faith in the training of ministers—which, I realize, are qualities of the spirit rather than departments of the curriculum.

ARLAN A. BAILLIE

Bangor, Maine

Two years as bachelor minister in Crystal, Michigan, population 450. Four years in the army (see the REGISTER, March, 1944). 1946-48, associate minister, Plymouth Church, Milwaukee. Now minister of the Plymouth Church, Buffalo. Married seven years; two heirs.

What should the Seminary stress? Practical problems of the ministry. How to operate a mimeograph, how to prepare a news release, how to conduct a meeting, how to . . . oops, seventy-five words.

GARY BOUSMAN

Buffalo, New York

THE CHICAGO THEOLOGICAL SEMINARY *Register*

Since graduation we have stayed on in Crystal Lake, Illinois, where we have seen our church triple in size, and we are now in the midst of a building project. Will complete fourteen years here this spring. Have two sons, both Sophomores, one in high school, one in college.

The Seminary offers enough courses for any man in the ministry. It's a matter of making wise selections. I was fortunate. But what a man needs most the Seminary can't teach anyway—plain horse sense. I guess it's a gift of God.

MERRILL J. A. DALRYMPLE

Crystal Lake, Illinois

Married, have two children: Roger, 5½; Carol, 2½. Pastorates at Portland and Charlevoix, Michigan. Then minister of Christian education, Michigan Congregational Conference. Now, minister, the Lago Community Church, Aruba, Netherlands Antilles—being the only church in a largely American colony brought here to run an Esso refinery, on an island off the coast of Venezuela.

In addition to sound scholarship now offered, the Seminary should present thoroughly the not-so-ideal conditions in the average church, so new ministers can more readily meet congregations where they are.

DONALD R. EVANS

Aruba, Netherlands West Indies

1939-41, graduate study at the University of Chicago on the Blatchford Fellowship. 1940-47, minister of the United Church of South Chicago, a Presbyterian-Congregational church in the heart of the steel-mill area; an aggressive social-action ministry on all the major social fronts: labor, race, etc. 1947, resigned from parish to return to University of Chicago for further study. Involved in serious auto accident, causing us to change plans. In 1948 came to Avon Lake, suburb of Cleveland. Very rich and promising field. Have been teaching at Schauffler College and Cleveland College. Have hopes of some day returning to Chicago, my first love.

1. Larger emphasis on social and political orientation, stressing movements and forces at work in all levels of our social life. 2. A larger emphasis on preparing men for a ministry of counseling, stressing the value and power of prayer in personality balance and adjustment. 3. A course on the "Disciplines of Personal Religious Living," said course to be the beginning for most students of their own prayer life.

PAUL J. FOLINO

Avon Lake, Ohio

Horrors! A decade!—June, 1939, Verna and I married our fortunes to South Dakota, with her brood of dust storms and blizzards, gophers and grasshoppers, and a lot of the best people on earth. Two years, Faulkton; four years, Chamberlain; and four years teaching in Yankton College School of Theology. Our reward: two children—Stephen and Rachel, ages eight and four.

C.T.S. curriculum is excellent. But C.T.S. will never save the rural church until enrollments are doubled. In spite of excellent departments, a half-used production line plus the black market in preachers means continued disaster for the churches of the Plains.

CLARK HARSHFIELD

Yankton, South Dakota

From the ivory towers of Seminary life, Vivian and I plunged into the five-ring circus of a large city church. For two years I served as assistant minister at the Wilshire Methodist Church in Los Angeles. Here, our accent was on youth and Christian education. From this "upper-class" church on a swanky boulevard in the "City of the Angels" I was appointed as minister to a church in the industrial area of Los Angeles. Our neighbors were mostly Negro and Mexican. Like Dr. Kincheloe, we are now authorities on the dying church—we had one die on us. In 1942 I was appointed to the Robertson Community Methodist Church, serving the western part of Los Angeles and Beverly Hills. Our seven-year ministry has been a real opportunity for developing "a school in Christian living." Two boys, Gregory (six) and Gilbert (three), keep our theory related to practice. On a part-time basis I am

enjoying my teaching of church administration in the Graduate School of Religion at the University of Southern California.

THATCHER JORDAN

Los Angeles, California

Five years in Michigan at Reed City and Muskegon. Four years in Ohio with Noble Elderkin at Akron, one of this passing generation's great Christian gentlemen. Now, at Edgewood, Rhode Island, two miles from my birthplace, trying to rebuild a burned-out church.

My suggestion: A minister or two on the faculty for a definite period who would then return to the parish ministry or an internship program under tried and experienced ministers.

EARL E. G. LINDEN

Cranston, Rhode Island

Director of religious education, Church of the Good Shepherd, Chicago. Pastor, Mount Zion Congregational Church, Cleveland, Ohio. Co-pastor with Dr. Buell G. Gallagher of South Berkeley Community Church (Congregational and nonracial). Through our Church and Community Center Program we are trying to fulfil our function as implied in these words, "To serve, in so far as we may, the spiritual, social and recreational needs of the people without regard to race or color."

Better preaching combining the indispensable elements of the Christian faith and the demands of contemporary living.

JOHN CHARLES MICKLE

Berkeley, California

From Seminary to the church at Wessington Springs, South Dakota. Sybil Ann was born in 1941. We were called to the historic old church in Talmadge, Ohio, September, 1942. Sarabess was born in 1944. On January 1, 1946, we started work under our Home Boards, organizing and building a church in a high-potential area in southwest Minneapolis. The Colonial

Church today has 274 members and a new church building which is to be ready in March or April. What a joy to have seen this work grow!

To answer your second question, I would say, more help to those going into the rural ministry and more warmth on the part of the professors.

KENNETH E. SEIM

Minneapolis, Minnesota

Married Bernice Russell of Detroit, August 5, 1939. Assistant pastor First Church, Toledo, Ohio, 1939-42. Wayzata Community Church, Wayzata, Minnesota, since 1942; lovely Lake Minnetonka suburb; growing constituency; new colonial building under construction. Two children, Jan, four, and John, one.

Convinced Seminary needs to place more stress on preaching and pastoral work as well as on higher standards of scholarship. Cultivation of devotional life under mature faculty guidance and closer student-faculty relationship desired.

EVERETT L. SORENSEN

Wayzata, Minnesota

Two years philosophy University of Chicago. Pastor Methodist churches in Iowa. High-school Bible teacher. During World War II almost three years with the infantry—buck sergeant. Not married. Legal residence, 1207 N. 9th Street, Burlington, Iowa.

Seminaries should provide the broadest possible cultural orientation, with emphasis on knowledge of what is *in* the Bible. Thorough training in public relations also is very important.

CARL F. STIEFEL

Burlington, Iowa

The ministry has taken Hazel and me into America's hinterland. We began in the logging area of the Pacific Northwest, and for the last five years we have served in the semiarid region of southeastern Montana. We have the

only "Protestant" work in an area of three thousand square miles including the county seat of eight hundred. During the years three children have come to bless our home: Olive, eleven; Grace, ten; and Ruth, six.

I feel the chief task of the minister is to bring man into right relations with God, his

fellow-man, and to inspire him to labor for the Kingdom of God. He will succeed in this task if he knows and loves the Shepherd—for in this he is a worker together with the Master.

FRANK WORKENTINE

Ekalaka, Montana

SEMINARY NEWS

ADMINISTRATIVE COUNCIL NOTES

A. C. MCGIFFERT, JR.

MR. MCGIFFERT delivered an address on the "Cambridge Platform of the Church Discipline" in connection with the Seminary's celebration of the three-hundredth anniversary of this famous Congregational document. The address will be published in a volume of addresses which were delivered at the major celebration of this same event in Cambridge, Massachusetts.

Mr. McGiffert's appointments for college preaching or visits to college communities include Knox, University of Wisconsin, Schauffler, Blackburn, Harvard, Dartmouth, and Northwestern.

FRED EASTMAN

Fred Eastman spent the summer of 1948 in study and writing. He published: (1) a short manual, *Writing the One-Act Religious Play* (Missionary Education Movement); (2) a new anthology, *One-Act Plays of Spiritual Power* (Walter H. Baker Co.); and (3) a new short play, *Uncle Jimmy versus Christmas* (Dramatic Publishing Co.). He reviewed various books for the C.T.S. REGISTER and the *Christian Century*. He served on the following national organizations: the Arts Guild and the Publication Committee of the Congregational Christian Churches, the Joint Religious Radio Committee, the Council for Clinical Training, Inc., and the Commission on Worship of the Federal Council of Churches of Christ in America. He preached occasionally and addressed various women's associations and student groups. He delivered three lectures to the School of Religion of the Fourth Presbyterian Church and two lectures to the Chicago Institute of Reli-

gious and Social Studies. He was chairman of the Policy Committee of the Administrative Council and of the Program Committee for 1949 Ministers' Week.

WALKER M. ALDERTON

Professor Alderton spent the summer of 1948 visiting summer camps and conferences, calling on prospective students and recent alumni of the Seminary, and consulting with students under appointment on summer pastorates for the completion of their second and third units of field work. This journey took him through northern Illinois and across the mid-states to Oakland and San Francisco; thence to the Pacific Northwest for a series of similar appointments, including conferences with state superintendents. He returned through Montana and the Dakotas. In North Dakota he spent several days with the four students serving on summer assignments in that state, preached in three churches, and gave the addresses at the Workers' Convocation of the Congregational Christian Conference at Valley City during the first week in September. After further field consultations in South Dakota, Iowa, and northern Illinois, he returned to the Seminary in early September to take charge of the program of orientation for incoming students.

At the Annual State Convention of the Congregational Christian Churches of Illinois, Mr. Alderton led the section on rural church life. He spoke to a dinner meeting on problems and issues involved in the Champaign case as they affect the program of the churches in religious education. As chairman of the Education Committee of the City Club of Chicago he

is called upon frequently to speak or to take part in panels dealing with similar issues as they affect the schools. Under his chairmanship the Commission of the Church Federation of Greater Chicago, which originally dealt with industrial and labor relations, has adopted the title of Commission on Church and Economic Life, in line with the usage of the Federal Council of the Churches of Christ in America. The University of Chicago has recently announced a School for Ministers in this field, to be held during the first term of the Summer Quarter. The commission of the local Federation has taken a cooperative share in the negotiations whereby this important development has been consummated through a proposal originally made by Rev. Cameron P. Hall, the secretary of the Federal Council's Department of the Church and Economic Life.

ROBERT CASHMAN

Besides celebrating his twenty-sixth year of service as business manager of the Seminary, three items stand out in Robert Cashman's record for the year: First, his part in the success of the Unit Plan for the pensions of our older ministers and widows. Acting as national chairman in the \$1,200,000 campaign and as Illinois state chairman for the raising of \$135,000, he feels a real sense of satisfaction that annuities are now secure. Second, he has completed his second book on *The Finances of a Church*, to be published by Harper and Brothers in April. Third, he and Mrs. Cashman have fulfilled a long-cherished dream of spending a month in Mexico, taking their vacation in the winter instead of in the summer.

MERVIN M. DEEMS

After teaching the first half of the Summer Quarter, 1948, at Chicago, Professor Deems offered two courses at Union Theological Seminary ("Origin and Development of the Papacy" and "Christianity in the Age of Augustine") and preached in St. Paul's Chapel, Columbia University. His fall preaching appointments included Rockefeller Chapel and an ordination sermon in Denver. He is currently serving Stewart Ridge Community Church as ad interim pastor and will preach at Grinnell College, March 13. He read a paper in the

Professors and Research sections of the International Council of Religious Education at Columbus, February 8, which will be published in *Religious Education*. He continues to edit the REGISTER and serves as Registrar of the Chicago Congregational Association.

MARVIN P. HALVERSON

Marvin Halverson, dean of students, was the speaker for the Iowa State Laymen's Retreat in September. During October he visited Southern Methodist University, Drury College, Washington University, and the University of Oklahoma. He also attended the United Student Christian Council Conference at Lawrence, Kansas, held during the holidays. In February he preached at Beloit College and spoke at the Careers Conference at Lawrence College. Visits to the University of Iowa, Iowa State College, and Yankton College will be made during March.

Mr. Halverson, who was elected president of the Arts Guild of the Congregational Christian Churches last summer, is arranging a church arts conference to be held at Wellesley College in the summer of 1949.

SAMUEL C. KINCHELOE

Professor Samuel C. Kincheloe, in addition to his regular teaching activities, has been working on a new volume which deals with the work of the church in the local community and with problems which impinge upon it.

He has served as the director of the Research and Survey Department of the Church Federation of Greater Chicago and in this capacity has directed several community studies. He has also served as consultant in research and survey for the Chicago Congregational Union. During the last three years he has been president of the Board of the University of Chicago Settlement and has served on the Board of Parkway Community House as well as on the Board of LeMoyne College in Memphis, Tennessee. He is a member of the Executive Committee of the Board of Home Missions of the Congregational Christian Churches, serving in the special fields of the American Missionary Association and the Research and Survey Committee.

VICTOR OBENHAUS

As a part of the Seminary's increasing emphasis upon town and country church life, Professor Obenhaus has been developing a co-operating Parish among fifteen Congregational Christian churches of Bureau County, Illinois. These churches are linking themselves together through the Council with representatives from each church, with a view to accomplishing certain things together which could not be accomplished individually. As chairman of the Department of Social Service of the Church Federation of Chicago, he has initiated and developed a committee for the study and support of an improved program for training and rehabilitation at the State Training School for Boys.

The Federal Council of Churches in cooperation with the University of Chicago is instituting its first School for Church and Economic Life to be held on the campus of the University of Chicago during the summer of 1949. The Chicago Theological Seminary is providing living space and a substantial portion of the tuition subsidy for this program. Professor Obenhaus will serve as director of the School. Approximately forty men will be selected from the nation at large to take advantage of the School's offerings. In conjunction with Merom Institute, there is being developed another Interseminary Rural Life Conference, to be held at Merom, April 27-29. As evidence of the close relationship between the agricultural and industrial phases of our society, the Seminary leadership responsible for these activities is arranging for a Spring Tour through the South where interesting new developments are taking place relative to rural and industrial life. As a member of the Federal Council Religious Emphasis Week team Dr. Obenhaus spent a week at the University of North Dakota, and in April he will be the Religious Life Week speaker at Evansville College. During the Winter and Spring quarters he is officiating in a similar capacity on several other college campuses.

ROSS SNYDER

During June, Dr. Snyder was a participant and leader in the Group Dynamics Workshop at Bethel, Maine. This interest has continued during the year in appearances at an educa-

tional conference at the University of Illinois and various church conferences. The first three weeks of July were spent in teaching at Union Seminary in New York. This was followed by the Tower Hill Adult Workshop for Congregational churches of the Chicago area. In August he served as dean of the Third Annual Religious Radio Workshop under the auspices of the Federated Theological Faculties and the Joint Religious Radio Committee. Insights and methods for family life were presented by Mr. and Mrs. Snyder at the Convention of the New York State P.-T.A. and the Children's Workers Regional Conference in Illinois. The major extra-curricular activity has been the experimental project at the Glenview Community Church, where a new program of nursery school and parent education has now been under way for two years under the direct leadership of Mrs. Philip Anderson.

ROBERT E. TINKER

As a member of the Bryn Mawr Community Church, the Assistant Business Manager teaches the Adult Bible Class and serves as chairman of the Benevolence Committee.

While on a field trip to Kansas for the Seminary during September, Mr. Tinker visited many of the Congregational churches in the state and contacted Congregational laymen of these churches. He preached in the First Congregational Church of Manhattan and addressed the State Conference of Kansas Congregational Women and the cabinet of the Pilgrim Fellowship of Kansas. In addition, he attended the Kansas State Laymen's Conference.

In the Chicago area, Mr. Tinker preached in the Bryn Mawr Community Church and the Community Congregational Church of Villa Park. This spring a field trip is planned to Nebraska.

AMOS N. WILDER

Professor Wilder is serving a three-year term on the Central Committee of the National Council on Religion in Higher Education. He is contributing papers this year to the Chicago section of the Institute of Social and Religious Studies; the Midwest branch of the National Association of Biblical Instructors;

the tenth symposium of the Conference on Science, Philosophy, and Religion; and the *Journal of Religion* (July, 1948). He is also completing a commentary on the Epistles of John.

DANIEL D. WILLIAMS

Daniel D. Williams taught in the Summer Quarter of 1948 and in addition filled speaking engagements at the Student Christian Movement Conference and the Hazen Conference in Estes Park. During the fall he preached at the Asheville School, Asheville, North Carolina. He lectured to the Congregational Ministers' Conference in Avon Park, Florida, in February and will lecture to the Congregational Ministers' Conference and Student Conference of California in April. His book *God's Grace and Man's Hope* is being published by Harper and Brothers this spring. He is at present working on a "Hazen Pamphlet" on *Religion and Higher Education* and other writing projects.

AN APPRECIATION OF S. C. K.

Three months ago the Chancellor of the University of Chicago handed me a Ph.D., and I made ready to return with my family to India as a missionary. Seated on the rocky coast of New England, waiting for our boat, I considered again my professor. Completely removed from the charge of "apple polishing," I may record my appreciation of Dr. Samuel C. Kincheloe, professor of the sociology of religion in the Chicago Theological Seminary and the Federated Theological Faculty:

A friend.—Throughout the six years of my graduate endeavor he demonstrated the meaning of Christian friendship. He took me, a stranger, for what I professed to be. As the months stretched into years, he put his feet up on the same desk with mine, worried with me over my family's illnesses, courteously chided me for my deficiencies, advised me in my important decisions, and swapped jokes. He allowed me to interrupt his own work at

any time of day and was willing to bat my problems back and forth until midnight. When money came hard, he found me a job and trusted me to do my duty by it. Throughout the years of study, he secured Seminary hospitality and troubled himself over the details of making me comfortable.

An enemy.—In term papers, examinations, and seminars he was my worst enemy. He did not hesitate to tell me, in a nice way, that my papers were puffed up with verbiage, and he exploded my unproved statements. With icy finality, he could say, "Reduce it; and, this time give some evidence!" The toughest examinations I ever took were in the privacy of his office, where he tore to shreds my surmises. In seminar he could be absolutely ruthless.

A teacher.—Students respect the professor who both knows his subject and makes a contribution to it. S. C. K. does both. He requires no lecture notes to elucidate the voluminous reading materials and his own organization of this youngest of the sciences, the sociology of religion. His original contributions through his laboratory and field investigations have made his department at C.T.S. respected throughout the administrative circles of old-line American Protestantism. Ever cautious about making a generalization (as becomes a scientist), he saves his best for his advanced students. The epistemological, philosophical, and theological presuppositions or implications of his subject are for those who have worked under him four or five years. For them are the higher reaches of his thinking but not through the class lecture. Rather, the integrated world view emerges in those strenuous conversations between two excited learners, wearing visors, in vests and shirt sleeves, pacing up and down the office, shouting at each other on the growing edge of thought.

The Savior was fond of the idea of reciprocity: "Freely ye have received, freely give." My ambition is to do for my students in India what S. C. K. did for me.

HENRY H. PRESLER

ALUMNI NOTES

Edited by DAN and EULALIA WILLIAMS

1948. *John Bross* is head of the Bible and Philosophy Department in the College of the Ozarks. He is completing his dissertation for the Ph.D. in Philosophy from Columbia University.

1948. *Kenneth Kinnear* is now pastor to students in the First Congregational Church, Berkeley, California.

1948. *Orval Sampson* is moving from Cragin Church in Chicago to Baldwin, Michigan.

1948. *Eugene and Marjorie Schneider* are at work in St. Paul's Evangelical and Reformed Church, Council Bluffs, Iowa. Immediate projects include a building program.

1948. *Lester Smith* reports an excellent response from his church in Ipswich, South Dakota, made manifest in good attendance, the undertaking of a remodeling program, and support for an increased budget.

1947. *Robert and Annabel Clark's* first child, a son, Robert Douglas, was born December 29, 1948, in Johnson, Vermont.

1947. *Fred Holley* has been ordained to the pastorate of the Plymouth group of churches, with special oversight of Randwick Church, Plymstock, and the new church at Milehouse, incorporating the Wycliffe and Whitefield churches. The ordination took place at Sherwell Church, Plymouth, England.

1947. *William and Mary McKnight* are members of the Japan Mission of the American Board and are stationed at Kyoto, where Mr. McKnight is at present teaching sociology of religion, rural evangelism, and rural sociology in Doshisha Theological School.

1947. *Bob and Frances Niehaus* write from St. Paul's Evangelical Church, Petersburg, Illinois, "We are now located in a town laid out in part by Abe Lincoln. We have ten rooms and big ones they are. Our parish is decidedly rural, though the town had a population of twenty-six hundred at the last census. . . . Our big news is the coming of Jane Ellyn into our home, via Lying-in Hospital, on September 1, 1948."

1947. A pastoral prayer by *Harry E. Philo* was published in the *Pulpit* for January, 1949.

1946. *Marjorie Bullock's* Christmas letter from the American Academy for girls in Istanbul, Turkey, tells of her visits to Tarsus and Kayseri. Marjorie is teaching, studying, and singing in a community chorus. She expects to return to the United States some time this year.

1946. *Dayton and Mary Hulbert* have named their second son Daniel Ross. Not only has this made two Seminary professors very proud; but it may rightly be regarded as a prophetic sign that theology and religious education can be united.

1946. *George F. Miller* is head of the department of English and academic supervisor of Aleppo College in Syria.

1946. *H. Walter Yoder's* active ministry, both in his own church and in community affairs, was the subject of an interesting biographical sketch in a recent issue of *Spires*.

1945. *Melvin and Mary Alice Fenner* moved on November 1 to Oswego, Oregon, "a growing community on the edge of Portland."

1945. *Malcolm McAfee's* Federated Church of Redding, Connecticut, was the subject of two enthusiastic columns by Erich Brandeis in his syndicated feature, "Looking at Life." The columnist attended a church supper in the Grange Hall and discovered what the minister and church had accomplished in providing a religious fellowship for the community.

1945. *Ted Schoonmaker* is now assistant minister in the First Congregational Church of Akron, Ohio.

1945. *Don and Virginia Wenstrom* moved in September to the First Congregational Church of Grand Blanc, Michigan, a situation which they describe as "a unique combination of the rural and the suburban."

1943. The *Mitsuo Aokis* are now in the Community Church, Kapaa, Kauai, Territory of Hawaii. Mit has organized seminars on Maui and Kauai and lectured at the Annual Territorial Congregational Convention.

1942. *Seth Clay's* new address is Box 848, Otsego, Michigan.

1941. *Gene and Betty Meyer* moved in January from the church on Long Island where they have been a number of years to develop a new church in South Webster Groves, Missouri.

1939. The *Thatcher Jordans* brought cheer to their friends with their Christmas card, which included a lilting poem by Thatcher, and especially with the news that their youngest son Gilbert is on the way to a complete recovery from polio.

1938. Chaplain *Eric H. Arendt*, commander in the Chaplains Corps of the Navy, writes from the "U.S.S. Eldorado" that he will spend several months in China and that he yearns to return to school for more study.

1938. *Clarence F. McCall, Jr.*, moved in November from his pastorate in Rapid City, South Dakota, to Forest Grove, Oregon.

1938. *Hubert and Jean Stem* leave the South Shore Community Church, Chicago, in March to begin their new pastorate at the Harvard Church, Brookline, Massachusetts.

1937. *Chauncey Blossom* has accepted a call to the Congregational Church of Auburndale, Massachusetts. He leaves a church in Everett, Washington.

1937. *Margaret B. Johnstone*, co-minister of the Essex Parish in upper New York, has recently expanded her ministry through magazine articles. In *Town and Country Church*, January issue, she had published "Drama in the Rural Church"; in the *Christian Advocate*, November 4, 1948, a short story, "They Say"; and in *Coronet* two forthcoming articles will be "By Any Other Name" and "How To Face Death." She continues in this way her work in journalism and drama which she began under Professor Eastman in C.T.S.

1937. *R. Norris Wilson* was commissioned on December 27 as associate minister and associate executive secretary of the Missions Council of the Congregational Christian Churches. With his wife and two children he will live in General Wayne Village, Madison, New Jersey.

1936. *Keenan Sheldon* began his work as pastor of the Olivet Congregational Church of St. Paul, Minnesota, in October, 1948. Address: 1866 Iglehart Avenue, St. Paul 4.

1935. *H. Lee Jacob's* tenth anniversary as minister of the First Congregational Church

of Fort Dodge, Iowa, was celebrated by two hundred people last September 29. Additional cause for rejoicing was the completion of extensive new building improvements.

1935. *Kroum Jordan* spoke to his congregation of the First Church of Weymouth, Massachusetts, on the occasion of the church's three hundred and twenty-fifth anniversary, November 14-21, 1948. Kroum said the church has preserved its vigor and faithfulness in the service of the cause of Christ.

1935. A letter from *Ray Steakley* in Clarion, Iowa, reveals that he has lost none of the wit and irony which delighted his classmates in his student days. He writes appreciatively of many recent articles in the REGISTER and even confesses to having kept in his file one article by a theologian who, Ray says, he had never believed would produce anything practical.

1934. *Leland Stark* is now rector of Epiphany Church, Washington, D.C. We would be glad to hear whether this is the church from which the chimes were broadcast at the inauguration of President Truman.

1934. *Ted Stoerker* has been called as associate minister of the Plymouth Congregational Church in Minneapolis, Minnesota, and began his work on January 15.

1933. The *Eugene Clyde Weafers* have a fifth child, Ernest George, born December 4 at Farmington, New Mexico. A larger family among the alumni the Editors knoweth not.

1930. *Margaret Fisk's* Rhythmic Choir has received national attention. She has recently written of the choir's activities from Hanover, New Hampshire, where the Fisks are in the Congregational Church. In October the choir gave the evening worship service at a rally for Connecticut young people in Bushnell Hall, Hartford, before three thousand people. In February the group makes a trip south, including Sweetbriar College and Hampden Institute. Two television companies are interested in possible films of the choir. A trip to the Middle West in 1950 is being contemplated. Margaret mentions meeting *Evelyn Broadbent '43* at the Hartford rally. Evelyn is doing similar work with a younger age group in Easton where she and her husband *Charles '43* are serving a Congregational church.

1930. *Robert C. Jones* has been appointed

consultant for the United States Committee of the International Conference of Social Work and for the intercultural project of the San Diego city schools.

1929. *Albert C. Walker* moved on February 1 from Hope, North Dakota, to Grand Marais, Minnesota.

1928. The *Charles Housers'* Christmas card told of the family's attending the National Conference on Family Life at the White House.

1922. *Clifford Manshardt's* pamphlet *The Terrible Meek: An Appreciation of Mohandas K. Gandhi* can be secured from the Henry Regnery Company of Hinsdale, Illinois, for twenty-five cents.

1918. *Tsunegoro Monoi* has written describing his work in a church in the Koenji district of Tokyo. In a small room the Sunday school is serving so many children it must do its work in two shifts on Sunday morning.

1917. *George E. Stickney*, whose work as director of religious education for the Minnesota Conference has been widely known and respected for ten years, has resigned to become minister of the Congregational Conference of Montana.

1917. On December 1, *Mr. and Mrs. Reuben Trickey* of Alton, Illinois, celebrated Mr. Trickey's twenty-fifth year in the ministry and the twentieth anniversary of his ordination. Among the guests at the event, which was held in the First Congregational Church of Alton, were *Mr. and Mrs. Elmer Baker* '47, *Dr. Ervine Inglis* '21, and *Everett E. Manes* '40.

1898. *Roy E. Bowers* writes from Lakewood, Ohio, that he has retired from a twenty-one-year pastorate in that city. He gives interim and supply service and, at the request of the Ohio Congregational-Christian Conference, is preparing a centennial history. He also sends the news that *Howard W. Jones* of the same Seminary class is in "robust retirement" in Madison, Wisconsin. Mrs. Jones, who is ninety years of age and an emeritus member of the University of Wisconsin faculty, still gives home economics lectures in the state.

In Memoriam

1893. *Edwin Blanchard Dean* died on November 8, in Lincoln, Nebraska. He was born in 1866 in India of missionary parents. He graduated from Doane College, which he later served as president from 1925 to 1936. After his graduation from the Seminary, he served pastorates in Illinois, Iowa, and Minnesota and from 1905 to 1925 was assistant to the president and dean of Carleton College.

1902. *Francis O. Wyatt* died at Hermosa Beach, California, on June 17, 1948, at the age of seventy-four. He was born in Iowa and graduated from Grinnell College. During his Seminary days he served the church in Plano, Illinois. He was president of his Seminary class. Upon graduation he served churches in Washington and Idaho and went to the church in Eagle Rock, California, in 1926. He retired after serving this and other pastorates in California. The church in Cheney, Washington, which was built under his leadership, has a memorial window to Mr. Wyatt. The Editors are indebted to *Mr. Fred R. Bush* of the same class of 1902 who was Mr. Wyatt's roommate for two years in Fisk Hall on Ashland Boulevard for a letter giving the information for this memorial notice. Mr. Bush's father was a graduate of the class of 1871 from the Seminary.

1907. *Allen L. Curtis* died in Mitchell, South Dakota, on September 30, 1948. He graduated from Beloit College and upon graduation from the Seminary won a fellowship for two years of study, one of which he took in Germany and the other at Union Seminary. The degree of Doctor of Divinity was conferred by Yankton College in 1935. He served churches in South Dakota and in 1947 began work with the United Temperance League in that state. Those who worked with him have spoken of the way in which his Christian spirit, business sense, and legal knowledge guided the Conference through many years of growth and change.

1933. *Jacob Wagner*, pastor of the German Congregational churches in Bazine and Alameda, Kansas, died recently. He was born in Russia in 1883. He served churches in Colorado and Nebraska and spent some time doing relief work in Russia after the first World War.

BOOK REVIEWS

CAN PROTESTANTISM WIN AMERICA?

By Charles Clayton Morrison. Harper, 1948.
225 pp. \$2.50.

The author needs no introduction to REGISTER friends, most of whom know him through the editorials of the *Christian Century*. By virtue of nearly forty years' guidance of America's foremost Protestant journal, Dr. Morrison is eminently qualified to assess the strength and weakness of Protestantism. His findings are not pleasant, but this does not deter him from giving us the truth in all boldness. The paradox is this: that denominations, sects, local churches, are increasing in numbers but that for two or three generations the Protestant forces as a whole have been losing their grip upon American life, while secularism and Roman Catholicism have been taking over. Only a genuinely ecumenical, united Protestantism can hope to minister adequately to the needs of man in our day. This is in general the theme of the book, but we should inspect more minutely the analysis of the weakness of our churches and the suggestions offered for their salvation.

In assessing the strength of Protestantism, Dr. Morrison posits three criteria: quantitative (Protestantism *is* growing numerically), qualitative (in spiritual depth and sensitivity to united action it is woefully weak), relative (compared with secularism and Roman Catholicism, Protestantism is losing the battle). The first criterion is not unimportant, but as Protestantism confronts secularism in the areas of public education, science, and commercialized entertainment, its weaknesses become conspicuous. The author does not bypass the fact that even scientists are now humbled by discoveries which have thrust us into an atomic age. "Science and Christian faith now stand together with a common outlook upon the future. With one voice they declare that the future of the world is precarious" (p. 42). Science is here to stay, but it must call upon that religious faith which an aroused and chastened Protestantism can give.

Furthermore, "*Protestantism must now con-*

front the contemporary scene as if the Christianization of America depended, under God, upon it alone" (p. 86, italics the author's). To do this, it must come to grips with its weaknesses ("Thou ailest here, and here"), its "false tolerance," its "unhappy nomenclature," its denominational provincialism, its unholy divisions, its local tendencies toward either secularism or fanaticism, its lack of a living incentive to be strong, its misuse of the Scriptures. "The titles of these denominations," the author says, "are hardly more than tags on museum pieces, cherished by ecclesiastical connoisseurs whose sense of living reality is obfuscated by antiquarian pride" (p. 96). And in pointing out the misuse of the Scriptures, he says, "Thus Protestantism has proliferated an astonishing litter of miniature papal infallibilities, each based upon the essential principle in the papacy against which Protestantism had revolted" (p. 147).

There is a way out. In many respects this is the most important part of the book. The weaknesses and failures of the church (the churches) have been pointed out again and again by friends and enemies. All too often such blasts eventuate in a cloud or smog of vague generalities about an ecumenical Christendom. But Dr. Morrison's book is different. He shows how an ecumenical Protestant church can be achieved. If we could ever develop a conscience about it, the way might be found. And if we worked together under the Lordship of Christ, differences could be maintained (if they had to be) within one church. We are talking, we must remember, about *Christians*—Christians often illogically and nonsensically, but not irreparably, divided.

The author modestly calls his book a "tract for the times." It is that, but it is much more. Perhaps a subtitle might have been: "A Call for a Second Reformation," for "there can be no advance toward this high goal [i.e., 'an ecumenical Protestantism'] save as there is a spiritual revolution in the mind and conscience of the whole Protestant community, from the ecclesiastic upon whom rests the responsibility

of general direction to the parish ministers and the laity of their churches" (p. 174). You will want this book; and you will want your laymen to read it, too.

MERVIN M. DEEMS

LET'S ACT NOW

By Richard Terrill Baker. Friendship Press, 1948. 124 pp. Paper, \$0.50.

The author is deservedly well known for his *Darkness of the Sun*. The first four chapters of *Let's Act Now* read like an evangelistic tract to laymen and remind this reviewer of the *New Yorker's* "Letters We Never Finished Reading Department." But with chapter v the author begins to demonstrate the full implication of the plans of Protestant Christendom around the world for the next decade. These take the nature of a crusade for a fuller, healthier, and truer life for all peoples under the leadership of the Christian church.

MERVIN M. DEEMS

A SHORT HISTORY OF THE FAR EAST

By Kenneth Scott Latourette. Macmillan, 1947. 665 pp. \$6.00.

Professor Latourette, eminent authority on the history of the Far East as well as on the expansion of Christianity, delineates the development of the peoples of the Orient from early times to the coming of the Westerners. He then shows the results of the impingement of occidental culture upon the Far East and the factors leading to conflict. He carries the account through the successful issue of World War II and calls attention to the spreading influence of communism in China. This is a tremendous work and gives much, at least in outline, of the cultural background of the more important oriental lands before the coming of the modern, industrial age. But the account ends in 1945—and think how much has happened since then!

MERVIN M. DEEMS

STANDARDS OF SUCCESS

By Teresina Rowell Havens. Pendle Hill Publications, 1949. 62 pp. \$0.35.

What constitute the true criteria of success—wealth, fame, power, social prestige? Or

righteousness, justice, humility, enlightenment? In all cultures the prophets of spiritual religions have challenged the outward criteria and pleaded for the inner. Mrs. Havens presents a fresh treatment of this timeless conflict.

In Part I she deals with the major standards lifted by the prophets of Israel, India, China, and the Christian world. In Part II she considers the norms for laymen, pointing out that "the wise old religions" have concentrated their attention and their teaching upon the masses of humanity who must live in the secular order—not withdraw from it. The religions of India and China have taught that the layman's success lies in performing his necessary functions in the workaday world as farmer, mechanic, merchant, etc., as conscientiously as possible but with the composure of mind of one who knows that his real peace is in his spiritual union with God. However, Mrs. Havens holds that American Protestantism, under the influence of frontier conditions and Horatio Alger stories of "rags to riches" success, plus the pressures for mass sales in the mass-production age, has tended gradually to shift the Christian emphasis from challenging the standards of the secular order to tolerating them and even to accepting them. Thus many a layman judges the success or failure of his church by its number of new members and the increased size of its budget, just as he judges his own business by his sales and the number of new customers.

In Part III she sketches, all too briefly, the lines along which certain modern psychologists, artists, and writers are working to establish new criteria for success in terms of "understanding, sensitivity and growth." With occasional exceptions, Mrs. Havens' analysis is profound, her expression compact and lucid. Seldom has this reviewer found so much insight and illumination in one little book.

FRED EASTMAN

THE QUEST OF THE HISTORICAL JESUS: A
CRITICAL STUDY OF ITS PROGRESS
FROM REIMARUS TO WREDE

By Albert Schweitzer. Macmillan, 1948. 413 pp. \$5.00.

This is Montgomery's original translation (1910) from the first German edition (1906).

We have here an example of how a great work continues to have importance even in a field where the rapid movement of historical study makes much of its reconstruction obsolete. The historical canvass of the lives of Christ of the nineteenth century is permanently useful. The exposure of romantic and liberal portraits of Jesus and his teaching (still with us) is definitive. The cumulative demonstration of the significance of the eschatological element in Jesus' life and message is invaluable. Theology and piety still want easy solutions. But "why proclaim peace where there is no peace. . . ? Is it not enough that Schleiermacher and Ritschl succeeded again and again in making theology send on earth peace instead of a sword, and does not the weakness of Christian thought as compared with the general culture of our time result from the fact that it did not face the battle when it ought to have faced it. . . ?" Schweitzer still safeguards us against mediocre solutions of either the historical or the religious problems of our faith.

AMOS N. WILDER

THE WAY, THE TRUTH, THE LIFE: THE
WORDS OF JESUS SELECTED FROM
THE GOSPELS

By *J. S. Nollen. Calligraphy by Edward A. Karr. Beacon Press, 1948. 64 pp. \$1.00.*

The compiler of this little book presents a small selection of the teaching of Jesus without comment under various heads and from various English translations. This arrangement has been made "so that the whole available teaching of the Master may be brought to bear upon the moral problems" of today. The result is a most attractive little anthology. Appeal is made to the example offered by Thomas Jefferson's *Life and Morals of Jesus*. All such unconventional presentations of the sayings have their value, even though many scholars today could not accept as genuine a number of those here included.

AMOS N. WILDER

A TREASURY OF BIBLICAL QUOTATIONS

Edited by *Lester V. Berrey. Doubleday, 1948. 240 pp. \$2.45.*

This book is a kind of biblical version of Bartlett's *Familiar Quotations*. Instead of key

words, key topics provide the categories of classification from "Ability" to "Zeal," with many helpful cross-references. For ministers who hunt for a text by which to turn their Sunday morning discourse into a sermon, this will serve admirably for reference, but it will also have more substantial and alluring uses in Bible study.

A. C. MCGIFFERT, JR.

THE AUDACITY OF FAITH

By *Allan A. Hunter. Harper, 1949. 154 pp. \$1.75.*

Allan Hunter draws heavily on modern and ancient mystics to verify his own experiences for dimensional living. Daring to accept the author's challenge to follow this creative unfolding of body-mind-soul, the reader is led from achievement to achievement in others' lives until he gains a security in seeking such achievement for himself. *The Audacity of Faith* is Jesus' dynamic for living—newly expressed.

Fast-moving—almost too fast at times—this book challenges and stimulates the sense of daring and abandonment which concern for things tends to stifle. All readers will be moved. Some may even be changed.

ROBERT E. TINKER

DOORS INTO LIFE

By *Douglas V. Steere. Harper, 1948. 189 pp. \$2.00.*

Douglas Steere makes another contribution to Protestant devotional life in this book. Employing his spiritual discernment and literary talents, he writes about five devotional classics from various Christian traditions which have been doors into life for himself and many others. The catholicity of Steere's religious nourishment is revealed in the books he opens to the reader. In turn the richness and diversity of Christian devotion is suggested by the range of selections, *The Imitation of Christ*, De Roussy de Sales's *Introduction to a Devout Life*, the *Journal* of John Woolman, Kierkegaard's *Purity of Heart*, and the *Selected Letters* of Von Hügel.

Douglas Steere does much more than summarize the selections. He sets them in a context

of historical, theological, and devotional understanding. While no volume about books can be a substitute for a reading of the original works, under Steere's competent and sensitive inspection, the reader of *Doors into Life* will be lured into acquiring and reading the classics themselves.

MARVIN P. HALVERSON

THE LORD'S SUPPER: SEVEN MEANINGS

By *Harold E. Fey. Harper, 1948. 117 pp. \$1.50.*

The author of this volume is a member of the Disciples of Christ fellowship which has restored the early Protestant emphasis on the centrality of the Lord's Supper by observing it weekly. Mr. Fey writes in the context of that practice, suggesting "the language of the soul is a language of deeds as well as words." In the Lord's Supper, as an act of worship, this language is spoken through both word and deed.

The significance of this act of worship in Christian history and devotion is attested by the richness of its meaning. All seven meanings of the Lord's Supper, about which Mr. Fey writes, have been at one time or another a part of the church's experience. The Lord's Supper is a memorial and thanksgiving; it is a sign of God's covenant with us and our unity in the broken body of Christ; through this act men are restored to the source of spiritual strength because they see here representation of their atonement and the declaration of victory in eternal life. Mr. Fey illustrates what these meanings imply for us in our Christian life.

MARVIN P. HALVERSON

A THREEFOLD CORD

By *Maude Royden. Macmillan, 1948. 125 pp. \$2.00.*

This is Maude Royden's glowing account of the relationship that existed for forty-three years between Hudson Shaw, scholar and many-sided divine; Effie, his wife; and herself, wife of his last two months. From Hudson Shaw, seventeen years her senior, she received the initial impulse toward her lifework in the settlement and on the rostrum. Through the years, though often separated by travel, he and she reinforced each other. Through the years

also, they cherished Effie, a gifted, elusive personality with delicate mental balance, afraid of life and afraid of death.

In this volume, Miss Royden, sole survivor of the trio, seeks to uncover their hearts and to reveal the quality of that "threefold life in which each gave and each took and all were the richer for the giving."

LILLA MORSE EASTMAN

Chicago

PASTORAL COUNSELING

By *Seward Hiltner. Abingdon-Cokesbury, 1949. 291 pp. \$3.00.*

This book is exactly what its title indicates, a treatise on pastoral counseling with the emphasis upon the client-centered approach. As such it exemplifies the present trend in clinical pastoral training, which is concerned with the skilful handling of the interpersonal relationships between the counselor and his client. Mr. Hiltner recognizes the need of combining mastery of method with psychological understanding, but his discussion of psychological dynamics is adjunctive to his consideration of counseling principles. The topics dealt with thus include "Aims and Assumptions of Pastoral Counseling," "Discovering Method and Approach," "Dynamic Psychological Understanding," "The Pastoral Counseling Process," "Pastoral Counseling and Other Counseling," "Preparation for Pastoral Counseling," "Resources for Pastoral Counseling."

An outstanding feature is the perspective from which Mr. Hiltner views his problem. He gives evidence that his twelve years' service with the Federal Council of Churches has not been profitless. He sees the minister's role not as a composite of many activities but in relation to his central task as leader of a Christian fellowship. He also recognizes that the principles involved in personal counseling apply to preaching, to church administration, to religious education, and to evangelism.

The book is filled with illuminating interview reports, some from actual experience and some fictitious, and helpful comments upon these reports. The author thus keeps his feet on the ground and presents in readable form theory based upon concrete material. Thirty-

six pages of notes, which give the origin of the author's views and the ways in which they are related to those of other workers, are appended at the end.

This book is an important contribution. It is ably written and fills a very real need. It should be recognized, however, that even though the chapter on "Dynamic Psychological Understanding" is an excellent one, there is in this book no systematized attempt to consider the forces revealed in the infirmities of mankind with which the pastor is called upon to deal, or to formulate the laws according to which these forces operate. Since the present trend in clinical pastoral training stresses technique, it may be well to reverse and paraphrase a dictum of Mr. Hiltner's and to remind ourselves that while the bland assumption that proper method follows understanding as the night the day has been amply disproved; it is also true that a ministry of religion versed in counseling methods but ignorant of spiritual law would be tragically bankrupt. The discovery of spiritual laws through the organizing and testing of religious experience seems to this reviewer the church's central task and the compelling challenge which comes to the movement for the clinical training of its ministers.

ANTON T. BOISEN

Elgin, Illinois

SERMONS OF GOODWILL

Edited by Guy Emery Shipler. Association Press, 1948. 239 pp. \$3.00.

Unlike many collections of sermons, this one is brisk and stimulating reading. Three factors probably help to make it so. First, there is the influence of radio, for these are all radio sermons, trimmed to the requirements of a fifteen-minute "spot" on the air. Second, they are very contemporaneous, since they all have to do with some phase of the social gospel. And, third, they are characterized by a welcome and refreshing imaginative quality. Indeed, two of the three prize winners are really short religious dramas rather than sermons in the classic tradition. This emergence of originality and drama in preaching is a happy augury for new and more appealing homiletic methods. The fact that such sermons won the

prizes ought to encourage more preachers to escape from deadly dull stereotypes.

Although sponsored by the *Churchman*, an Episcopal journal, the forty-eight contributors include sixteen Congregationalists, twelve Presbyterians, seven Methodists, and only four Episcopalians. Two of the three prize winners are Congregationalists, and the other is a Presbyterian.

One value of such a collection of sermons lies in the illustrations they contain, such as Gary Bousman's (C.T.S. '39) priceless story of the animal quartet. A preacher can always borrow an illustration, you know, so long as he gives it a proper credit line!

ALBERT W. PALMER

Altadena, California

HAMMER ON THE ROCK: A SHORT MIDRASH READER

Edited by Nahum N. Glatzer. Schocken Library No. 16. Schocken Books, Inc., 1948. 128 pp. \$1.50.

This is a selection of passages translated from the Midrashim and the nonlegal parts of the Talmud, arranged in ten chapters and accompanied with brief notes and a useful bibliography. The book provides a useful sampling of ancient Jewish biblical exegesis and theological speculation. Still better, no one can read it without realizing the greatness of religious insight and exaltation that characterized the sages who shaped Jewish life and thought to the course it has ever since followed.

W. A. IRWIN

ESSAYS ON FREEDOM AND POWER

By Lord Acton. Selected and edited with an Introduction by Gertrude Himmelfarb. Beacon Press and Free Press, 1948. lxvi+452 pp. \$5.00.

Few aphorisms are currently more quoted than that of Lord Acton (1834-1902), "Power tends to corrupt and absolute power corrupts absolutely." What that meant to the editor of *The Cambridge Modern History*, a liberal but loyal Catholic in an ultramontane period, one can discover in these significant essays. The paradoxes are many. Acton held that "liberty

is not a means to a higher political end. It is itself the highest political end." Yet in his earlier years he defended the South in its constitutional right to secede in support of slavery, though in his later years he came to look on the Revolution of 1776 as the first date in the history of liberty. In his ambition to write a history of liberty he probably read twenty thousand books. But the ambivalence between his liberalism and his allegiance to the Roman church prevented his ever producing the systematic work for which he as much as any man of his day was qualified. Matthew Arnold used to say of him, "Gladstone influences all around him but Acton; it is Acton who influences Gladstone." The high quality of Miss Himmelfarb's Introduction is worthy of the essays which follow. Acton's most profound aphorism may prove to be, "History is the Lamb of God taking away the sin of the world."

ALFRED W. SWAN

Madison, Wisconsin

THE BEST OF G. A. STUDDERT-KENNEDY

Harper, 1948. 173 pp. \$2.00.

An anonymous friend of the late Studdert-Kennedy has set down in this little book the talks, short essays, addresses, poems, etc., that stirred many after World War I and which still speak to our needs after World War II.

The book opens with a tribute by the late Archbishop of Canterbury and closes with an appreciation of Studdert-Kennedy by his lifelong friend Kenneth Mozely, former canon of St. Paul's Cathedral. *The Best of Studdert-Kennedy* is very good. Here the "social gospel" and personal religion are admirably yoked.

ARTHUR D. GRAY

Chicago

GAINING THE FAITH YOU NEED

By James Gordon Gilkey. Macmillan, 1948. 118 pp. \$2.00.

A college student wrote a question to a friend of the author asking, "what [do] the churches mean when they talk about 'God,'" and "explain how I can start living 'the religious life.' What are the practical steps?"

Dr. Gilkey writes this little book in answer

to those questions. It is written in the same story-telling style of most of his other books. The book would interest the average layman in a church more than a college student, although the student would do well to read this as a starting-point to get his answers. It is good devotional reading, and ministers can recommend it as such and also profit themselves in reading it for illustrative material.

PHILLIP W. SARLES

Chicago

THE PLIGHT OF FREEDOM

By Paul Scherer. Harper, 1948. 227 pp. \$2.50.

The gospel, says Scherer, "thrusts us into the torrent of life" with ceaseless fluid encounter between "true tensions that hold life together and false tensions that tear it apart." This tug of war is God's "intolerable compliment" to us since "tension is the very groundwork of our stature" as *imago dei* and conveys us into unavoidable "relevance and decision" and away from "the Holy Grail psychosis" of detached inaction. "Freedom is to be engaged in endless moral adventure" via "continuous adjustment to reality" from which in the economy of God there is no quarantine. Here Christ, creating and redeeming, gives us ethics and purpose: the quests for selfhood and community become one. The New Testament is a cross, a Voice calling, a peril—the beginning of freedom. The church is "both instrument and arena of the Kingdom," an "emergent fellowship moving into the world of events," itself summoned to repentance and playing the dual roles of society's conscience and God's design—in a perpetual tension that "hurts until it sings."

With these criteria, Scherer treats "the Lost God, the Lost Self, the Lost Conscience, the Lost Neighbor, and the Lost Challenge" in order to educe, in the words of his final chapter, "the savor of life." This book offers a fresh test of the relevancy of Protestantism as the source of Christian freedom rather than simply a means to bemoan the "debacle of freedom and faith." "Renewal waits for man's response to what takes place in history at the hands of the living God" (p. 46).

LEON THOMSON

Chicago

THINGS THAT MATTER: THE BEST OF THE
WRITINGS OF BISHOP BRENT

*Edited, with a biographical sketch, by Frederick
W. Kates. Harper, 1949. 132 pp. \$1.50.*

This is the Lenten book recommended by the Presiding Bishop of the Episcopal Church, the tenth of a series, and in many ways the best. Nothing could be more useful for the deepening of devotion than these writings by one recognized in all Christian communions as among the greatest spiritual geniuses of our century.

Brent, trained by the Boston Cowley Fathers, Episcopal church monks, in the disciplined spiritual life, became bishop of the Philippines; intimate friend of General Pershing; bishop of western New York; head American chaplain in World War I. With Archbishop William Temple he was a leader in founding what is now the World Council of Churches. It is interesting that both Temple and Brent were quite definitely Anglo-Catholics and yet were heart and soul of the ecumenical movement. Mr. Kates has done by way of introduction a brief but competent résumé of Brent's astonishingly effective life.

The book consists of admirable selections from Brent's publications, mostly from occasional papers. Here is his last writing, on the primacy and nature of love. Here is a skilful arrangement of utterances on the reunion of Christians. He warns against a unity "in which differences are not reconciled but rather smothered and hidden under a thick coat of sentimentality." He anticipated unity as the end of a longish road, something to be gained not by affirmation or ecclesiastical deals but by shared conviction and common devotion to a Christ both man and God. Here are excerpts, and prayers, on the devotional life generally and on the sacrament of the altar. Here is a weighty chapter on death.

The religion in this book is rugged with honesty. "The first grim fact," he says, "frankly to admit without reservations or self-deceit, is that this mortal life is a tragedy. The second thing is to discover how to deal with it." That is the note of this book, refreshing after the treacle that for the most part passes for pious reading these days.

BERNARD IDDINGS BELL

Chicago

HOW TO THINK CREATIVELY

*By Eliot Dole Hutchinson. Abingdon-Cokesbury,
1949. 237 pp. \$2.75.*

A former professor of psychology of the University of Rochester, who in recent years has been active as a psychologist in industry, has written an unusually clear and intriguing book on the psychology of sudden, or creative, insight which should be of special interest to ministers. This work grew out of the author's polling of some two hundred and fifty outstanding thinkers in this country and England "whose achievements entitle them without question to be called creative."

Dr. Hutchinson's theory, in support of which he quotes frequently and interestingly from these contemporary creative thinkers, is that there apparently is a fourfold general pattern which sudden bursts of insight seem to follow: "the stage of preparation," "the stage of frustration," "the moment of insight," and "the stage of verification." He does not minimize the necessity of hard thinking. But his major emphasis—and, indeed, the specifically original contribution made by Dr. Hutchinson—is upon the crucial role of the psychic tension amounting to "frustration" thus induced and the resultant overwhelmingly powerful aid which is called forth from the subconscious.

Based upon depth and Gestalt psychologies and in line with Hocking's "theory of alternation," the author's thesis seems to this reviewer to be thoroughly sound.

J. GLOVER JOHNSON

Marietta, Ohio

ART AND RELIGION

*By Von Ogden Vogt. Rev. ed. Beacon Press,
1948. 280 pp. \$4.50.*

A new edition of Dr. Vogt's *Art and Religion* bears witness to the enduring values of this study first published in 1921. Its treatment of public worship as the comprehending art of life's wholeness, deeply rooted in the generic traditions of our faith and gathering into itself for celebration the living forces of our common life, makes it still the best book in its field. It marks the coming of age of the arts of public worship in our American churches. Students and ministers will rejoice that it is once more available.

It is particularly notable for the number and variety of forces which it weaves into the support of its central theme and for its development of an inner pattern and structure of worship, based upon the pattern of religious experience itself, uniting vital inward movement and progression with the coherence of the whole. In almost any chapter we may wish to amplify and deepen, or we may take issue with minor points, but the witness to his central thesis is overwhelming and throws light in

every direction. It breaks through the barriers of insularity, sectarianism, superficial modernity, and false dichotomies between the sacred and the secular. It points toward deep and comprehending union and is rich in specific suggestions in many fields. Of particular value are the appended orders of service, which present Dr. Vogt's distinctive witness, and many excellent illustrations.

LESLIE T. PENNINGTON

Chicago

C.T.S. WELCOMES NEW DIRECTORS

At its regular meeting February 3, 1949, the Triennial Convention elected the following new directors of C.T.S.:

The Reverend Bryant Drake, *Chicago. B.A., Washburn College; M.A., Divinity School; B.D., C.T.S.; Honorary D.D., C.T.S. President of Doane College, 1942-47, Dr. Drake is now Secretary of the Department of Higher Education under the Board of Home Missions of the Congregational Christian Churches.*

The Reverend William A. Keith, *Kalamazoo, Michigan. Ph.B., University of Chicago; B.D., C.T.S.; Honorary D.D., Piedmont College. Following pastorates in Illinois and Tennessee, he went to the First Congregational Church, Kalamazoo, in 1939.*

Lawrence B. Sizer, *Chicago. Student at Olivet College. One-time manager of the Ford Sunday Evening Hour, he is now Divisional Vice-President and Sales Promotion Manager of Marshall Field and Company and a member of the Winnetka Congregational Church.*

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time and may be kept three weeks from the date when received. Postage both ways is to be paid by the borrower and is payable in stamps upon return of the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 8 cents for the first pound and 4 cents for each additional pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

*Philosophy, Theology,
and Science:*

BRUNNER, EMIL. Christianity and Civilization
HARTSHORNE, CHARLES. The Divine Relativity
LECOMTE DU NOÛY, PIERRE. The Road to Reason
LEE, E. G. Mass Man and Religion
LEWIS, EDWIN. The Creator and the Adversary
*MORRISON, C. C. Can Protestantism Win America?
WORLD COUNCIL OF CHURCHES. Man's Disorder and God's Design

*Practical Theology
and Worship:*

*FEY, H. E. The Lord's Supper
*GILKEY, J. G. Gaining the Faith You Need
*HILTNER, SEWARD. Pastoral Counseling
JONES, E. W. Preaching and the Dramatic Arts
NELSON, J. O. Young Laymen—Young Church
PETRY, R. C. No Uncertain Sound
*STEERE, D. V. Doors into Life

Religious Education:

PORTER, D. R. Worship Resources for Youth
STRAIN, F. B. The Normal Sex Interests of Children
TAFT, JESSIE (ed.). Family Casework and Counseling
WHITMAN, HOWARD. Let's Tell the Truth about Sex
ZIMMERMAN, C. C. The Family of Tomorrow

*Drama, Biography,
and Literature:*

ANDERSON, MAXWELL. Anne of the Thousand Days
DOUGLAS, LLOYD. The Big Fisherman
EASTMAN, FRED (ed.). One-Act Plays of Spiritual Power
IREMONGER, F. A. William Temple, Archbishop of Canterbury: His
Life and Letters
JURGENSEN, KAI, and SCHENKKAN, ROBERT. Fourteen Plays for the
Church
WHITE, WALTER. A Man Called White
WILLIAMS, TENNESSEE. Summer and Smoke

EVAN OSTRANDER, *Librarian*

* Reviewed in this issue.